

To all that are
UNREGENERATED:
A
CALL

TO

Repentance from dead Works, to
Newness of life,
By turning to the Light in the Conscience,
which will give the knowledge of God
in the face of Jesus Christ.

By **Dorothea Gotherson.**

Isai. 58. 10.

*If thou draw out thy soul to the hungry, and satisfie the
afflicted soul, then shall thy light rise in obscurity,
and thy darkness be as the noon-day.*

Hos. 6. 4.

*O Ephraim, what shall I do unto thee? O Judah, what
shall I do unto thee? for your goodness (or kindness)
is as a morning cloud, & as the early dew it
goeth away.*

London, Printed in the year, 1661.

TO THE
K I N G.

King Charles.

THE Lord having often put it into my heart by his revealed will to write to lost England, being truly sensible that she hath an immortall soul, in which I am deeply concerned, and for which I travel till it be born again in the particular and in the general: and therefore to thee as King, and as supreme, whom the Lord I believe hath set upon England's throne to that end, that thou mightst rule in righteousness: therefore let not the King think it below him to read that which many think above me to write, in respect to my sex: but in that will which would limit the holy One in any sex or person, I write not, neither can the thoughts of that minde judge of the matter, God being not there in them (*sic*) thoughts, neither is his righteousness wrought by that will: and

therefore from that in any one do not I expect a good thought or word of that I shall write: but to the faithfull witness of the living God, which is sprung up out of the little seed, to *bear witness* whence it did *proceed*, to that I appeal, and that I know in all wil not judge amiss of what I write. But this true experience hath taught me, that if any thing do think or speak evil of that it knows not, it will arise and judge it down again. And O King Charles, thou maist do well to take heed to it as to a light shining in a dark place, which sometimes is clouded over; and then the prince of darkness would judge of the matter: but let the Lord arise, and let the enemy of thy soul be confounded: and if thou canst not think nor speak well of what is writ to thee in dear love to thy immortal soul, why for the Lord's sake onely let it alone, till the light shall shine forth which makes manifest deeds of darkness, and judges all things as they are: which is able to try all things, and hold fast that which is good, which is given to all to profit with all, and to no other end, it being sufficient to teach all to deny ungodliness and worldly lusts, which if obeyed, will justifie eternally; and on the contrary, if disobeyed, or turned

into wantonness, it will condemn for ever all those.

But that the seed of the kingdom which was once spoken of to be the least of all seeds and grew to be the greatest of all trees, may increase, and grow, and flourish, is the desire of my soul. Oh the heighth, the depth: the world is not able to contain what might be writ concerning it, of which kingdom and dominion there is no end; but the being faithful to a little, brings to be ruler over much. And that thou maist grow in it, I recommend it to thee, as the onely rule of a Christian's life, For—

King Charles, thou art placed as King over this Land
By an invisible and outstretched hand,
That thou in righteousness mightst rule and reign,
To relieve the oppressed and help ease the pain
Of the sick and poor, and the distressed,
That thy call might be, Come thou blessed,
Take thy reward which shall never cease,
The crown of life, even everlasting peace.
This, this is God's intent of bringing thee in hither,
That thou the evil do prevent, and fear him altogether:

And seek him where he is to be found, and call on
him whilst neer,
In heart that is upright and sound, for none other
he will hear.

The guiltless he will hold so still, but those that his
Name take

In vain, he will not guiltless hold, even for his own
Name's sake.

Therefore O Charles, be thou a King,
That to God's Name may honour bring :
Bring all thy deeds unto the light,
Thy words and thoughts try in his sight ;
That neither thought, or word, or deed,
May from darkness ever proceed :
If so it do, let it be brought,
That it may soon be set at nought ;
That so thou singly in his sight
Stand justified by the light.

A tender heart he loveth sure
For his mercies do for ever endure ;
And love his holy law doth fulfill,
For love doth love no blood to spill :
Therefore in love do thou abide,
That thou in love maist ever hide ;
For this is that will stand by thee,
When time and things away shall flee ;
Even love and charity which is true,
Which gives to every one his due :
And hid is always from the Carnal,
Because its being is in the eternal :
For Love is the beginning and the end of all,
Therefore before it do not thou fall,
But in it stand, and ever keep
To God and to his pasture-sheep :
That so good old age may be thy crown,
And length of days add to thy renown ;

That so thy memory may be
Preserved in eternity.
For the hoary head and length of days,
Is that which ever gives him praise :
And this is my desire for thee,
Whose desire can never otherwise be
But good towards thee and others all,
Though never so deeply in the fall.
By one who suffers till
the prisoner of hope
comes forth.

DOROTHEA GOTHERSON.

TO THE READER.

READER, whoever thou art, this book is written to that end, that thou maist read it all, not in the light vain minde which is weighed in the just balance, and found altogether wanting; but my desire is that the pure mind in thee might be stirred up, that so a measure of that spirit which is able to try all things, and hold fast that which is good, may read, judge and receive the matter. For this know, whoever thou art, that *darkness hath covered the earth, and thick darkness the people*; and Satan the prince of it hath been loosed for many years, according to the Scriptures, and he hath ruled in dark hearts: but the time is come, and coming, that he is and shall be more and more chained up; therefore kick not against the pricking of thy conscience; but that which makes manifest deeds of darkness, and reproves all for evil, abide in; and so judgement will enter, which aught not to be turned backward, because *Sion* is to be redeemed by it, and therefore is the administration of condemnation glorious in its time, and ought so to be esteemed by all who hunger after righteousness. Therefore,—

Read with hunger, read with thirst,
Read what's blessed, what's accurst:

Read with meekness, read with love,
Read with innocence as the dove.
And that thou the better maist read,
To the words take thou good heed :
Try them, weigh them, let them be
Accounted but verbal as they be,
Yet know this also, that they do
Declare, make known the way unto
The Word of life, which is the door,
And way and light, which was before
Words, lights and ways that are carnal,
And shall be, when these and all external
Things shall be accounted perishing ;
Which for to know, is the right using.
Therefore read in love to that which is pure
In the conscience, which shall for ever endure ;
Offend it not, for it is little,
For if thou doest, then one tittle
Thou wilt come short of to fulfill.
Therefore in this respect a mill-
Stone were better on thee plac'd,
And thou in the sea headlong cast :
For this small thing thou mightst attain by,
If the day of small things thou do not deny :
But if thou dost, then the little gain
By which all that do attain must attain,
Will not flourish and increase ;
And then thy true and everlasting peace
Thou must not know, because thou flies
The way unto it, and so then dies
In that which lives still to pursue,
And gives to thee what is thy due.
And so, Reader, if thou wouldst be resin'd,
Let judgement change thy heart and minde,
And do not longer it backward turn,
But if it burn, why let it burn :

It will not consume the thing that is pure,
Because that doth for ever endure :
And for the other take thou no thought,
Nor let that life be longer sought,
Which in its end thy gain must be,
That thou dost in it a loss see.

And if thou dost well,
thou wilt fare well.

D. G.

But wo is me for thee, Oh alas !
England, England, time doth pass,
And cannot be redeem'd by thee,
Till that thou thy Redeemer see,
To live and reign in thee alone,
The beauty of perfection.
Oh didst thou know in this thy day
The true and universal way,
The light, the truth, the Father's Lamb,
Which is all one with the I Am,
A witness now for thee I bear,
That thou wouldst then true Church uprear
Upon a sure foundation,
To those, and none but those alone
That are in the election,
And chosen have the corner-stone,
But unto thee a stumbling-block ;
The faults in thee thou lovest not,
The light that should to thee all discover
What thou shouldst chuse and what pass over.
But thou art blinde, and lov'st to be so,
Therefore for thee there is a wo,
A wo for thee in that woful state ;
Oh repent, repent, ere it be too late :

For time doth flie, time is so swift,
Therefore make this thy onely drift,
And onely aim (though therefore thou
Didst darkness call light, and disallow,
The light as sufficient, and didst it call
A natural, and count it despical),
Now to be brought to the beginning,
Which is out of the way of sinning.
Oh for thy sake I do lament,
Therefore in time repent, repent :
For thou hast yet a space, an hour,
And to repent is in thy power :
For the Just in thee doth yet lie lain,
And all thou dost is yet in vain,
Thy prayers, tears, thy faith and all,
Because they are all in the fall ;
And though thou dost God father call,
Yet thou art in the bitter gall
Of death and hell's black covenant ;
Oh therefore, therefore do not vaunt,
Nor yet thyself above God exalt,
Nor longer between two opinions halt :
If God be God, then worship him ;
But if not so, thy life is sin.

Note.—This unique little copy of Dorothea Gotherson's book seems to have had but three owners, judging from their autographs in the volume. It first came into the hands of Nicholas Jordan, of Bath ; then to John Whiting, in 1690, and by him was given to the Library at Devonshire House, Bishopgate-street-without. He was the earliest Bibliographer of the literature of "the Society of Friends."

He that hath an ear let him hear: for if the charmer charm never so wisely, the deaf adder cannot hear. But there is an ear which can hear what the Spirit saith, which speaketh expressly on this manner:

There is a living fountain set open for sin and uncleanness. O England, England, goe wash and be clean; be baptized into his death, *which was lost and is found, which was dead and is alive for evermore.*

The Lord hath been a long-suffering God to thee, waiting still to be gracious to thee; O do thou wait all the dayes of thy appointed time till thy change is wrought. What will it avail thee that *light is sown for the righteous, and joy and gladness for the upright in heart*, whilst thou art flourishing like a green bay-tree, spreading thyself in fruitless labour! If thou wilt have thy portion in such a life, miserable is thy state for ever; life eternal thou must never know,

If thou wilt still persist thy life which is miserable to save,
Thou shalt lose it, and not another have.

O couldst thou believe this, then it were possible for thee to pass from death to life, to the overturning of the strong holds of sin, and the mountain on which thou standest, which shall shake. For the earnest desire of my soul is, that thou mightst come to sit down with Abraham and Isaac and Jacob in the kingdom which is everlasting: but partaker of two kingdomes thou mayst not be, neither canst thou serve two masters as thou oughtst to do: *for no fellowship hath light with darkness, nor no concord hath Christ with Belial.*

Therefore all people of England turn to the Lord with all your hearts, and seek him where he is to be found: for darkness hath covered the earth, and thick darkness the people; and Satan the prince of darkness hath been loosed for many years, and ruled in the dark hearts of the

children of disobedience. But the end, the appointed time is come and coming ; and people that belong to God shall draw near to him ; and what is and hath been written with the point of a diamond, shall not fall to the ground, for there is no blot nor blemish in it : but all images, and forms of images, though never so deeply graven on dark hearts, shall be ground to powder, and scattered as chaff before the wind. And for his Elects' sake, the Lord will make a short work, and he will come suddenly ; blessed will all they be who wait for his appearance : for verily he will come as a thief in the night, and woe be unto all those who have been lulled asleep with sowed pillowes in carnall security : O when they awake from sleep and sin, they will know their estate to be miserable, blind and naked, and wish they had kept the word, and hid it in their hearts, which is to all as well as to Disciples, *Watch* : for Christ said, *What I say unto you, I say unto all, Watch*. This word is unto all, but how few observe it ! but still I say unto all, *Watch* : for you know not at what hour he will come to reign in your hearts, whose right it is. And come now to be nourished with meat indeed, and drink that which is drink indeed, that so you may discern the Lord's body and blood, and know the veil of the Temple rent from top to bottom, and know your bodies temples for the Holy Spirit : for *know you not that Christ is in you, except you be reprobates ?* for all those who are not found in him, are workers of iniquity, and he doth not, nor never will own such in that state to be his ; for *he is the way, the truth, and the life ; and no man can come to the Father but by him*, whose life is the light of men.

Therefore in precious love to thy immortall soul, do I beseech all ; and truly it behooves all to lay this thing to heart, to wit, the salvation of their immortall souls. For how many do I see who have the name of Christians,

are of the same birth the Sadduces were of, who do deny that there is any resurrection either of soul or spirit? though in words they will say, We do believe the resurrection, yet their works, their life and wayes deny it: therefore by it shall they be raised at the terrible day of the Lord to condemnation, and a *depart for ever* shall be the portion of all such. Oh England, couldst thou believe in the light, the truth, the life, the way, the everlasting rule, the Father, Son and Holy Spirit, which are all one, then it were possible for thee to please God, and to be led by his Spirit, to the overturning of all: for those who have passed out of spiritual Sodom and Egypt, where our Lord, King, Priest and Saviour lieth yet crucified, dearly know that there must not be one stone left upon another of that building, whose beginning and end is a confusion, *Babel*, a high Tower, but no strength or hiding place for the righteous; which shall be consumed by the breath of his nostrils. *Babel*, or babling, or confusion, whose builder and maker hath led all the builders into the many things, words and worships: but all her little ones must be dashed against the stones, and one stone shall not be left upon another. The mouth of him whose decrees are alwayes just, hath spoken it. Therefore my desire, my earnest desire to the Lord is, that the lost sheep of the house, or place, or kingdome of England may come out of her, and see and know their lost state, that so they may have a safe hiding place in Eternity, which was, is, and shall be, when *Babel*, or confusion in languages and things, and *Babel* and her merchants, and her traffick, little ones and all her things, shall be utterly consumed. Therefore O lost sheep of the house of England, as England stands now of the Royal party so called, come out of her, that you partake not of her plagues: the Lord had rather that you would now be taught by his Spirit, and therefore doth he now prove you by prosperity.

O consider how many overturnings there have been in few years, because people would not admit of him to reign whose right it is ; therefore be warned ; for he will go on to overturn, till he reigns in and amongst the children of men. For the Father of lights is chaining up the father or prince of darkness.

O that you could read the Revelation of St. John with the Spirit and understanding, that so you might *neither adde or diminish*, nor have that writing or other Scriptures fulfilled longer to your condemnation ! for every jot and every tittle shall be fulfilled. O England, England, it is time to look before thee with the single eye, that so thou mayst not longer be led by the blinde, and so fall into the lake or dirty ditches, where I behold you sitting under the shadow of death, where light is not sprung up. Oh did you know what great light is under his shadow, who is the beloved of my soul, I bear witnesse for you, you would no longer sit down by the rivers of Babylon, with so great content to your dark mindes. And these things I write, that the pure minde in all might be stirred up, that so you might come to the knowledge of the truth, and not alwayes learning to none effect, other then to cast God's holy Law, which is in the heart, behinde, that so the grace of God which hath appeared to all, to this end, to teach all to deny ungodliness and worldly lusts, may be turned into wantonness, refusing to be led or taught by it. O friends, the case of all such who cast God's holy Law behind them is very sad, who are in the degenerated state, alive because of sin, but dead because of righteousness. He is a lyer indeed, who persuades such a one in his heart that he is born again of Water and the Spirit : and were not this prince of darkness and father of falsehood too deeply placed in people's hearts, they would see him to be a lyer. For, friends, truth cannot flatter, nor daub with untemper'd mortar,

nor sow pillows, nor cry peace to the wicked : but truth speaks expressly on this manner : *He that is born of God cannot sin, but he that commits sin is of his father the devil : and, if he yields his members subject to him, his servant he is, and as the tree falleth, so it must lie*, for in the grave there is no repentance. And those that cannot believe this, their dead faith gives them to believe the power of Satan greater then the power of God ; and according to their faith so it is. O friends, friends, the administration of condemnation which now I see was glorious in its time, is Purgatory (as they call it) with a witnesse ; and I would have none imagine another : for it is the truest cleansing that can be before heaven is attain'd to, where I believe you will confess with the lips, that no unclean thing can enter : and this place of cleansing by that which condemnes for sin, is in the heart ; and here is great purgatory indeed, to that which is under the power or law of a carnal commandment, now to be brought under, and led by the power of an endless life ; for the place of cleansing is in the heart, and the power of God is known to break in there by the power of His own might, and the brightness of His coming : and here is the Cross of Christ known, which is the *power of God unto salvation* ; a Cross indeed to the carnal mind that is in death, whose life is in it, and not living by faith in the Son of God. And in this life which is in death and darkness, man cannot see God's face and live ; but all that his life is in, which, in the degeneration and first birth of corrupt nature, is nothing but death and darkness ; and whilest people are in this life, which is miserable indeed, they are made by it children of wrath, being disobedient to that which should make them of Abraham's seed, heirs of promise. And so, friends, if any is weary and heavy laden because of sin, there is a place of cleansing, of rest, and true satisfaction to the hungry soul, to the poor, to the naked, to the empty : but

the full, and rich, and such as thought they had need of nothing, he hath and ever will send them empty away. Therefore, whosoever it be that can lay down his life, or take up his cross, and sell all, and give to the poor, and distressed, and oppressed as a cart is pressed with sheaves, and follow the Lamb, shall find treasure in heaven, and shall save his life. O blessed for evermore are all those who can believe, though they do not see; great, Oh great shall their crown and reward be: but the unbelieving shall still go into the lake and bottomless pit for ever and ever.

And the time of cleansing is *to-day*: *if you will hear his voice, harden not your hearts as in the provocation in the wilderness*: for such never came to Canaan, but their carcases fell in the wilderness. Therefore, Oh friends, that you might perceive something by the types and figures, that so you might be brought to Christ, the end of all types and shadows, is the desire of my heart, and the end of my words. For surely, friends, if you do come out of Egypt, you must pass thorow the wilderness before you can come to the promised land: and if you murmur here, you shall never enter, but come short, as they did, in the figure. Therefore give heed to that which reproves for sin, that so in the way of God, which is good order, you may walk in, which is by standing still, and seeing his salvation, which is a hidden mystery to the blinde, as all godliness is; but he that can receive it, blessed shall he be for evermore; for all that cannot *cease from doing evil*, cannot *learn to do well*: Therefore *to-day*, if you will hear his voice, which may be terrible, yet let judgement enter, and turn it not backward; for Sion must be redeemed by judgement; and there is a flaming sword turns every way, to cut off all from coming to the tree, but that which cannot perish by the sword. And therefore dear hearts, kinsfolks, countrey-men and acquaintance after the flesh, prize your time; *to-day* is your time, or the present

time more properly, for you cannot promise to your selves more then that: though one day with the Lord is as a thousand years, and a thousand years as one day, yet your minute, or space, or hour, cannot comprehend beyond its present time. Therefore this is the time of cleansing, when the Lord by his Spirit in people's hearts re-proves for sin in the conscience: this is the *Ancient of days* which taught Enoch to walk with God, and is the true Teacher that cannot be removed in a corner, but seeth in secret and there reproveth.

Oh friends, that you could enter into the closet where the jewels are made up, and shut the doors about you, and do all you do as in singleness of heart unto the Lord, not for applause or praise of men; and then your heavenly Father which seeth in secret will reward you openly; and there you may call him Father, being you worship in his Spirit, and keep in his fear: and this you will feel and know, when you are taught by the Spirit of God to pray as Christ taught his Disciples; when you can desire God to forgive you no further then you forgive others; and when you can pray for such as hate you, and despitfully use you, even your enemies: Truly friends, he is no true Christian that cannot do so, be he of what name soever; for if any is come to think he hates another because he is God's enemy, and therefore persecutes him, and thinks him not worthy to live, it may be, or to enjoy his portion which is in perishing things; and this Spirit steals words, and saith the wicked shall fill up their measure; and it is but *three days and a half* and they shall be cut off; and so their expectation is the destruction of people, and that discovers them to be carnally minded, and out of God's way, who *delights not in the death of a sinner, but rather that he would live*. For the Lord hath spared, and doth now spare, because people do not know their right hand from their left; and if people did know what they

did, they would no longer crucifie the just. And at the times of ignorance God hath winked, and doth ; but now he would have all men come to the knowledge of the truth. For sad is it for those people who are given up to a reprobate sense, to believe lyes with hardned hearts, and stiff necks : for such I say, if the Lord say, Let him that is filthy be so still, and let him that is unjust be unjust still, he is still the same, and doth not change ; and if he doth not reveal himself to people, it is because they are in a lost condition, and love to be so : And sin is the cause of God's separating from them, and the Lord had rather it were otherwise ; for man's destruction is of himself, and the Lord hath no hand in it, neither did he create man to that end.

And hereby some will say we own free-will or free-grace.

To which I say, The gift of God, which is his grace, or his will, is free, and proceeds from that which is not in bondage to corruption, nor never can be ; and this free will it is that onely can work God's righteousness, and not man's will, as he is under bondage of sin, never knowing the perfect law of liberty, which is truth in the inward parts : and if this make free, there is freedome indeed. And God's will, which is man's sanctification, is free, and he giveth liberally and upbraideth not : and every one hath a talent given to that end, to profit withall ; but he that hides it, and thinks God an unequal God, and a hard master, shall be called to an account, as well as he that improved it. And God's Spirit doth now, as it did heretofore, move on the face of the waters ; and time and things change and alter, but he is the beginning and end, and cannot be limited to any thing, or end in any thing, who is without end or beginning, and doth not change.

For what in him doth end alone,
Is with the beginning made all one,

Which a parable is to the corrupt seed,
Which never could nor never shall read
What is written in the hidden man of the heart,
For that stands in the changable part,
And all that comes from it is under the curse,
The beginning being bad, and the end much worse.

Therefore, O England, come to the author and elect foundation of true faith: where, if thou do fall, it may bruise thee; but if it fall on thee, it will grinde thee to powder: *for to be carnally minded is death, but to be spiritually minded is life and peace.* And think it not a hard saying, if it be said now, as once John said, *The whole world lies in wickedness:* but those that are redeemed out of it, the world hates, because they are not of it: and the spiritual man knoweth all things as he ought to know. and is able to judge of the condition which he hath passed thorow: but the carnal minded man, who is under the shadow of death, whose light is not sprung up, he knows not as he ought to know, neither is it possible for him to judge the Saints' condition: but the Saints did formerly, and do now, and shall in ages to come, judge the world.

And let none conclude that Self is here set up: for by denying the earthly, the sensual and devilish part, is this so come to pass. And let him be as he is in the curse, who hath any thing to glory of or in, but the Lord; whose glorying and rejoycing is as vain as all other, proceeding from the sensual part: and all that are here, are in the vain things and proceedings, being not yet restored to what they fell from, but remain in that which fell, and so are in the fallen state: and this is the blood-thirsty, which is like the horse-leech, which never hath enough: and here in this state is devouring of that which is just in man, because it is so. But now the Lord, who delights not to behold iniquity, calls to sinners to cleanse their

hands, and purifie their hearts, that so a clean heart and a right spirit they may draw neer to him by. Oh go wash and be clean. But

O England, England, art thou so wise
In thy own blind deceitful eyes?
And art thou of that cursed birth
That knows not God or Christ on earth?
O art thou out of that life that's hid,
And art thou yet in that that is forbid
To work any righteousness at all,
Because its life is all a fall,
A depart, a go, a leave behinde,
The blind still leading of the blind?
O England, what, canst thou discern
An outward thing, and canst not learn
All such to be but temporall,
And for thy soul no food at all?
I know, alas, thou hast no brest;
What could I do on thy behest?
Why sure there is a Christal stream,
A fountain pure, a river clean;
What hinders thee in it to go,
Being it makes as white as snow?
The cause is in thee yet, I trow,
And thou art in it still, I know,
The contrary a dirty puddle,
A sink, a plash that doth bemuddle
And sink thee down into the mire,
Which is thy place, till thou chuse a higher.
I know thy images so graven are
On the heart that carv'd them, that they do not spare
To tell thee that thou hast a Saviour,
But never yet knew the saving power
Above the clouds for to ascend,
But under elements him tare and rend:

And then at last to end the strife,
 Thou crucify'st the Lord of life ;
 And then thou reign'st alone, I say,
 And think'st thou art a Lady gay,
 And that thou art the dear Lamb's wife
 When crucify'd the Lord of life.
 And now thou sayst the Lord doth live,
 And by it dost his Spirit grieve :
 And now thou runn'st about to seek
 A rest for the sole of thy unstable feet,
 Running now here and there and round
 About on the rotten and wrong ground.
 For shouldst thou stand still in this state,
 Thy mischief would come on thy owne pate.
 And so to keep alive thy head,
 Thou mov'st about over the dead :
 And nourish'd art by chaff and husk,
 And livest onely in the dust :
 But dregs and all thou must drink up
 Of fury, and the bitter cup :
 O England, England, the stone away rowl
 It's time to seek thy immortal soul.

There were some of old, who had eyes and saw not,
 ears and heard not, feet and walked not ; and so there are
 still, who are not come to discern the Lord's body, which
 is meat indeed, and true nourishment for the immortal
 soul, where the single eye is, by which the whole body
 is full of light, and where the ear is that can hear what the
 Spirit saith, and feet that do walk in the way of life, being
 led by the Spirit of God in the way of holiness, where the
 wayfaring man, though a fool, cannot erre.

*O come freely to the waters of life, come freely ; come buy
 without money and without price, for it is already paid.
 To every one that thirsteth, there is a fountain set open for
 sin and uncleanness, wash and be clean. O consider what
 hinders ; the thirsty saith Come, and the Bride saith Come,*

and all that is within saith Come: therefore come, come; how can you neglect so great invitation of love? *How oft would the Lord have gathered you under his wings and ye would not!* Oh did you know what great delight were under his shadow, you would not longer sit under the shadow of death. I know it is an evil heart of unbelief keeps you from coming to the knowledge of the truth; why believe, and you shall receive sight, the scales shall fall off: believe and go wash, you will be clean of your leprosie: a new creature is the only baptism. Oh that you could believe this! for *without faith it is impossible to please God*. Therefore believe in Christ Jesus, the light that hath enlightened every one that cometh into the world: that so the veil may be taken off you, which is to say his flesh. For *no man cometh to the Father but by his Son*, whom he hath sent a light into the world to reprove the world of sin, of righteousness, and judgement: and therefore the world hates him, and all those who are redeemed out of it by him, because he reproves them, who could not then, neither can such yet believe, that *before Abraham was, he was*. Oh the veil, that is to say his flesh, you are under: and the corner-stone you stumble at: plain words formerly written, and this day fulfilled in your eares of this generation, to your condemnation; the corner-stone, elect and precious, you stumble at, because you will not do away the veil which is over you, but esteem it, because it causes you to stumble, and reject the stone that is elect and precious before the foundation of the world, plain words: for that was written by the Saints of old, in holy Writ, as their several conditions were, we own to be true: and in the same language we speak, and by the same spirit we know them fulfilled, which is the key of David, that shuts and none opens, and opens and none shuts: and we do own that no private interpretation ought to be made of the Scripture, for the Spirit spoke expresly as it meant; *and if our Gospel be*

hid, it is hid to them that are lost : and therefore all men's meanings, or addings, or diminishings, are known to be out of the book of life, and plagues shall be added for their hours' and years' additions of fruitless labours : one conceiving it so, another not so, and a third, but I rather take it to be different from both ; and so poor people led about by words, even to windy doctrine, tossed to and fro like the raging sea, whose waters cast up mire and dirt.

Oh the great and many heaps of confusion which I behold among you ! what, is there but one thing necessary that concerns your poor souls ? And why will you not look after it, but still goe on catching at things as various as the winde ?

Was not Jesus of Nazareth, whom they Christ did call,
Appointed to end types and shadows all ?
And was not he the Son of man a sign,
Though not discerned by many in his time ?
And did not he many signes and wonders do ?
And was not all he said a Parable to
The unclean nature that reigned then,
In the children of wrath called men ?
And did not he say no more signes should be,
But as Jonas was days and nights three
In the body of the whale, so should the Son of man be
In the body of the earth ? and did they any more see ?
And when he out of the earth arose,
Was it not a hidden mystery to all those
Who cryed out, Crucifie, Crucifie him ?
And of the same they had a sign :
But the resurrection they knew not,
Being their life was all a spot.
And to that generation was there any more signes
Who could not discern the signes of the times ?
And when he out of the earth arose,
Did he not then appear to those
Who tasted had of his consolation
And afterwards knew him a sure foundation ?

And did not (after all this) Saint Paul say,
If Christ is not risen, then you are they
That are yet in sin, and vain is your faith?
And in reference to himself further saith,
Our preaching is vain if it be not so:
Although none will deny, I know,
But that he was long before arisen
Outwardly out of the earth's prison.

O England, England, were watchmen which Esay spoke
of all blind? and what have thine been in ages past?
and what are they yet? And were there such as sold the
needy for a pair of shooes? and were there Merchants
of Babylon, who made merchandize of soules? and what
have they done since, and what do they do yet, who are
led by the same spirit? And did the Prince of darkness
teach people to call evil good, and good evil, and darkness
light, and light darkness? and did not some swear God
lived too, and was it not false, being he lived not in them?
and were there such of old who sought for their gain from
their quarter, or place, or parish and preached for hire,
and made a divination of their own brain for money? and
what have they done of late, and what do they do still?
and were there not such who daubed with untempered
mortar, and cryed peace where the Lord spake none? and
did such or do such profit the people at all, who are led
about with diversities of lusts, setting up or esteeming
the creature above the Creator? some making one ima-
gination or thing their God by setting it up and bowing
before it, and some another; and rather then fail, sell the
needy for a pair of shooes. O cursed Esau! what sell
thy immortall birthright for a perishable thing, which
onely can satisfie that which must perish? Surely thy
image they all bear, who are satisfied, and cry peace,
whilest people put in their mouths; but else prepare war
against them: and all such do yet but bear the image of

the earthly, and their treasure is there : therefore they are not fit to teach, but rather to learn with all subjection and stillness from thinking, speaking, or acting anything but what they have learned in this manner *at home*, by that principle in man which reprove and makes manifest deeds of darkness, if taken heed unto as a light shining in a dark place ; but if they will not, they will neither take the kingdom themselves, nor suffer such as are entering to enter. And sure I am, did not people love to have it so, the trade of selling the needy for a perishable thing would fail, and Babylon's merchants would fall, that is to say, in their trade of selling starved souls, that so their own might live, and stand upon all that is below God in his everlasting day of life, which is the portion and inheritance of the righteous : but for such who have had their portion already in that life which is miserable, not considering or taking compassion on the poor and distressed, they must not expect to have an inheritance when time shall be no more, in the rest of God.

O Synagogue of Satan, who do say
You are Christians, but are not ; for you are they
Do persecute Christ by your worshipping in
The Synagogue of Satan, which is a sin
As great, and doth the just as much oppress
As that which daily you do now confess.
And if ever you true Christians do become,
You will feel a sword, a sword for to cut down
Your righteousness as well as all your sinning,
Ere you can be restored in the beginning,
And know it all to be but dung and dross,
Till which you see you are but at a loss :
For godliness in onely gain for those
Whose hearts are changed as well as all their clothes
And coverings, which alter more can never,
Because they are made of praise, which endures for ever.

A reason good, which man's reason cannot finde,
Because true reason he doth cast behind,
Because it should ever be before him placed,
A reason bad, by which God's image is defaced :
And man his right-hand will not know from his left,
Because of reason sound he is bereft ;
And to the rotten reason he doth cleave,
Because it doth him of true sence bereave.
The reason is still bad that man should chuse
That which is perishing, and the sound refuse.
A reason for't I know, which is very good,
And might be spoken, if well understood :
It is so because it is so, the reason's plain :
But whilst it is so, all that's done is vain,
Onely that such to the end of their race may run,
And then begin anew by making all undone.
This is the course that all I know must take,
That he that died onely for their sake
May live again, and them justifie,
In that he died to live, and lived to die.

And to all those who are called Right Reverend Fathers in God I write, for you have souls as well as others, and it behoves you as well as others to take your condition into serious and sound Consideration. Do you think your gray haire make you so ? then many of low degree were Reverend as well as you : But the Scriptures saith, *Men of low degree are vanity, and men of high degree are a lye ; and holy and reverend is his Name onely.*

Or think you that your Worship or your Sacrifice, which the Lord never required of you by his revealed will, makes you so ? surely I can bear witness for you, had you been babes, children, or young men in God, you would have been led by his Spirit before this : for *as many as are led by the Spirit of God are the children of God,* and no more. Deceive not yourselves any longer :

that which is offered up instead of a sweet smell, will not be accepted: your *inventing to yourselves instruments of music like David*, will not serve the turn now; it is *truth in the inward parts* the Lord is seeking for, and a clean heart and hands, free from violence and oppression, that his soul hath pleasure in. Surely if ever the Lord appear to you by his power and brightness, it will be terrible to you: you cannot see his face and live. O that you would own the administration of condemnation to be glorious in its time! then should I have some hopes you might come to receive the Kingdom of God as little children: but till you do own that administration, you are not come to the first Priesthood, which must change. Oh I desire for your sakes onely, that you would take what I write not with the Excellency of man's wisdom well at my hand; if you did, I might reason a little with you; if you are come to so high degrees, to be fathers or old men in Christ, how came you thither? did you first in the first birth, growth and life, see yourselves to be in the degenerate estate, miserable, poor, blind and naked, onely exalted above all that is called God? or are you yet in that state onely thinking you are rich and full, and regenerated, and have need of nothing, yet want *the one thing necessary*? Oh my friends, I fear ye have not yet sold all and given to the poor, nor yet laid down your lives, nor yet took up your cross and followed Christ, nor yet bowed at the Name of Jesus: the time is come that things in heaven, and things in earth, and under the earth, shall stoop to his Name: things shall not be exalted any longer, nor those who are under their power, but they and the things must stoop at the name of Jesus, before he works in them and for them. Oh I do desire for your sakes onely (for I fear not him that can kill the body, and no more) that you would not turn again and rend me. Hath the Word of life, which is nigh, in the heart and

mouth, the sincere milk of the Word, which nourished Abraham and David up to eternal life, been food for your immortal souls? or hath an external thing or words been your rule and guide? Have you yet eat of the bread which comes from above, the immortal bread, which is as true nourishment for the soul as those things are for the body which must perish with the using? or are you yet feeding upon chaff and husk, in which grain was once, but being gone out, the husk cannot nourish the soul, but on the contrary, pine and starve it? Oh my friends, you must reverence him who is onely holy and reverend, before he will reverence you. Oh that you would stand bare before the hoary head, and give place to *the Ancient of days* to sit down, who hath long waited to be gracious: whose locks are wet with the dew of the night: who is the *Ancient of days*, which was before Abraham, and is at this day, and is to come: my desire is that you would exalt his Name for ever, and bring down and out all, that it may be laid low before him, whether it be Hebrew, Greek, or Latine, which is lawfull in its place; but if you set it over his head which is the true light that hath lighted every one that cometh into the world, you must be numbered with those that cried out *Crucifie him, Crucifie him*. Deceive not yourselves, God will not long be mocked: for the nations shall fear before him: all nations who have drunk of the cup of fornication, must have that which followes, none can evade it; the Lord's decree will stand: read in the *Revelation* of *S. John*, who writ that book in the Lord's day; the Spirit spoke expressly as it meant, that *all should partake of her plagues, who were drunk with her cup*: the Spirit said further, *Whosoever shall adde or diminish, his name shall be blotted out of the book of life*. Oh my friends, all man's addings, meanings, & diminishings, both blot them out of the book of life; and when the book of conscience comes to be

opened, they will see it to their Condemnation, who would not go learn in Christ's school what this means, *to know God is life eternall*. Oh friends, your souls are as precious in the sight of the Lord as others ; though your sins have been scarlet-coloured, he can make you white, and his followers ; but you must believe in Christ Jesus the light, or else your faith cannot be seen by your works, and so cannot be lively and true, without which it is impossible to please God, who is a spirit, and will be worshipped in spirit and in truth, and such he seeks to worship him : for burnt offerings and sacrifice he will not, but a body hath he prepared : for all that have an eye to discern, know the kingdom of heaven stands not in observations of Things, or Days, or Times, but in righteousness, joy, and peace in the holy Spirit, whose covering is above and over all false covers, a safe hiding place, and a rock of defence : the righteous flee thither and are safe. Oh that you would be led by the Spirit of God, that so you might be children of God ; for till then, if you say the Lord liveth, and swear it too, you do not speak truth to your neighbour, if he do not live in you : and his Spirit and the fruits thereof are plainly known. Oh that I could see you do good to all, and be filled with bowels of compassion towards all ! then you would not go about to destroy him for whom Christ died, nor lay heavy burdens which you will not touch : for God's way is equal, and he the same that ever he was : and if he is not revealed, it is to them that are lost : but great, and wise, and prudent ones of the world, he is hid from, and is revealed to babes : and if out of the mouthes of babes and sucklings the wisdom of the world shall be confounded, murmur not at it in your hearts : for the Lord will bring to pass his work, his strange work ; his act, his strange act. And did my portion or well-being stand in that which you can either give or take away, I might fear you : but my

treasure is not where moth or rust doth corrupt, or where thieves can break thorow and steal.

Oh you Nobles of England, who are as Noble as the earth can make you ; your estate I know to be but low, and on perishing things you feed : the Lord's table that should make you truly noble, you will not come unto : for I believe he hath knocked at the door of your hearts, and would have supped with you ; but you would none of the Lord's supper and his counsel, and therefore you cannot in that estate partake of his table. Oh consider your estate a little, all you who are set upon an unholy hill, your mountain must be overturned, there is no remedy ; all must be overturned, that righteousness may reigne : your foundation is not good, for truly it must be rooted up in all that belong to God. Oh that you could believe, to the overturning of the strong holds of sin & Satan, that Right Honourable you might be : for as he was not a Jew, who was one outwardly, and as the Circumcision which was then used was not accounted of by the children of the light, but that of the heart, so now it is not the name or outward appearance of Nobility will stand justified. He that searcheth the heart and trieth the reins is come down to behold whether your works are wrought in him ; if not, he cannot behold them. Oh what a degenerating from truth is here, called *Right Honourable*, and *truely Noble*, and yet known to be out of that which onely makes so ! Oh that the peace of God you might all know ! why consider, what will it profit you if you could gain the whole world, and lose your immortall souls ? The Lord's love is yet unto you, and he would have you repent, and seek him where he is to be found : for he that set your sins in order before you, is neer you ; & if you can stand in judgement, he then will justifie you ; if not, he will still condemn all those who are not found in him, who is the light that hath lighted every

one that cometh into the world, and is onely sufficient to make manifest deeds of darkness, and to reprove for them: therefore hate not his reproof who is the true light: for those that do (according to what was formerly written by the Spirit of God) are brutish. And all ye Judges of England, with the light that is given you to that end that it may give light to every one of you, and be esteemed and set up by you, and not put out, or at least put under a measure of unbelief: with that light search, I say: do your ways please the Lord? if the Lord justifie, far is it from me to condemn: but search, I say, for your souls are of great price to the Lord: and you, *England's Judges as at the first*, and her *Counsellors as at the beginning*; or do you judge for reward? and if so, what is the reward? You may judge of this matter: are your ways the Lord's wayes? are your thoughts his thoughts? here are you called to true judgment: or are you yet in the broad way, where the most are? and are you yet thinking, that if you live in Sin, you have a Redeemer above the clouds to save you in sin? and consider are you in God's way so far as to do to all men as you would be done unto? for that is but just and equal; and in words I know you will confess his ways are equal. But if you should say you love God whom you have not seen, and hate his creatures whom you have seen, you do not say well: for how can it be? *If you hate your brother whom you have seen, how can you love God whom you have never seen?* And God is love, and in him is no hatred at all: for his eye is towards you now, while you are yet wallowing in your bloud, and trampling the bloud of the covenant under your feet. Oh when I consider your condition, you who have the name of Judges, and who pretend to true judgement, surely in the day of judgement great will your condemnation be: Oh that you would stand up for the Lord in your own

consciences! then should we finde favour and grace in your sight: but in the mean time we do not look for it: for we clearly know, that a bad tree cannot bring forth good fruit: and we have been contented to be numbred amongst transgressors, and have born the contradiction of sinners; and one day you shall know the things concerning us have an end, and that it had been better for you not to have offended a little one, much more all the tender Lambs of the flock of Christ: when Christ shall come to some, and say, Come ye blessed of my Father; for when I was in prison, ye visited me, inasmuch as you did visit my members: where will such appear in that day when the Lord makes up his jewels, who on the contrary have cast them into prison, and strengthened the hands of evil doers by a law? if the righteous scarcely be saved, where shall such appear? And if such should say, we did visit, &c., and are Christians, but are not (but of the synagogue of Satan they are, and him there they have worshipped), that saying would be as vain as all the rest, onely to fill up the measure, and a *depart* shall come, a separation of light from darkness; and then weeping, and wailing, and gnashing of teeth shall be the portion for ever of such.

I know if the Lord should come to plead with all the learned men of the earth, and examine them, Where were you when I laid the foundations of the earth? all their wisdom from below cannot tell, but they must lay their hands on their mouth, all flesh must be silent before the Lord, who will be terrible in his judgements, to that end that man may know himself and God, and all as he ought to know. Oh ye wise men of Ethiopia, your life is but a span to the length of endless eternity; the grass of the field, which is green to-day and flourishing, and cut off to-morrow, and cast into the oven, is an emblem of your lives: therefore spend not your time in vain; to-

morrow you may be cast into the oven, where the worm dies not; and which of you can dwell with everlasting burnings? I know you will be to seek in this matter: for you have called God father indeed, but where is his fear, when the unfruitful works of darkness are brought forth in such abundance? Yea, so far from his fear in yourselves, that you persecute others because they are kept in the feare of the Lord, who have known it to be a vain thing to say, We live, move, and have our being in God, when they did move and live in their own wills, which could not work the righteousness of God: and now they are come to that state to stand still, and see the Lord go before them in all their thoughts, words, and actions; the world hates them, because they are redeemed out of it, or at least a working out their salvation with fear and trembling.

And therefore, Oh ye Judges of England, in love to your immortal souls, do I warn you to seek the Lord with all your hearts and all your mindes, and then he will be found: and do good to all, but especially to the household of faith: and let your moderation be known to all men: and cease to do evil, and learn to do well. And though some Scriptures may seem to shut out the most wise, and rich, and noble, from heaven (for indeed it is harder for such then for others, for the poor soonest receive the Gospel), and though it is as impossible for a rich man to enter, as a camel to go thorow a needle's eye: yet with God all things are possible: therefore if you come to him, you shall have the light of life. Oh that I could persuade you, not almost, but altogether, to be Christians! for the time shall come, that all shall know the Lord, and then shall judges be as at the first, and counsellors as at the beginning; and then shall righteousness and truth run down the streets, and mercy and judgement shall kisse each other: for as your hour and power of darkness

hath been known and felt, and the shadow of death we have sate under as well as you, and the unfruitful works of darkness some of us have brought forth; yet now as one from the dead I come to warn you that you pass from death to life, that so you may not perish in your sins; for the Lord delights not in the death of a sinner, but rather that he would return and live: therefore, why will ye die? if ye will die, the Lord hath no hand in it, but your destruction is of the sensual part in yourselves. And though there are Prophets, as there were of old, who do prophesie falsly, and the Priests bear rule by their means, and some love to have it so, because they can daub with untempered mortar, and cry peace where the Lord speaks no peace; oh, this is all seen to be a divination of their own brain; and these pillows are but a rest for awhile, which must be removed.

And all ye Ladies of England, who walk with stretched-out necks and wanton eyes, mincing as you go, and making a clattering with your feet, curling your hair, and painting and spotting your faces, wearing gorgeous array, and the like; why consider when you come to give an account for all things done in the body, where will you appear? for none of this adorns the Gospel; God works none of these works in you or for you; and one day you shall know you have not lived and moved in him, for he is the author of none of this: you shall not have so much time for sinning as you have had heretofore: if you will not bow to the righteous law written in the heart, that which reproves in secret for these and all other sins, you shall fall and perish in them; for in the grave there is no repentance. Let no blinde guide or merchant of souls sell you any longer to work wickedness, by sowing pillows, and daubing with untempered mortar: I in plainness tell you, *He that commits sin is of his father the devil, and his works they do.* And vials of wrath will be poured forth

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on the seed of evil doers, and then it will be hard for you to kick against the pricking of your conscience: you had better never been born then to die in your sins; you were not created to that end: the Lord had rather you were alive because of righteousness, then dead in sin: therefore in time be warned; for there's a wo to the *Crown of pride*, as well as to the *drunkards of Ephraim*, who are drunk, but not with wine; who are giddy, and slumber, and grope for the wall, and stumble at the stumbling stone and rock of offence. And think not this a hard saying which was formerly writ, That *all nations should drink of the whore's cup*: for if all nations had not been drunk with the cup of fornication, all tables had not been filled with their vomit and filth; neither had they licked up the vomit of others, had they not been drunk: for then would they have known the table of the Lord from the table of Devils: neither would they have eaten up my people as bread, saith the Lord: but all these things are come to pass, that what was formerly writ by the Spirit of the Lord might be fulfilled.

Dear hearts, my countrymen, kinsfolks and acquaintance after the flesh, for whom I travel till you are born again of water and the Spirit, till which you can never see God, or know anything as you ought to know, in precious love to your immortal souls (who was one with you in death till raised by the quickning power of God, to pass from under the shadow of death) am I mov'd to declare something of my life past, and how I was made to depart from it, to an inheritance which shall never faile, which is now revealed in the Saints in light. When I came first from my mother's womb, I was as all are in that state, an heir of heaven; but my parents who were of the Protestant Church so called, would have me brought up within that Pale or Compass, not thinking me a sufficient Christian as I was created in the image of God: therefore they did

intend to make me one by that way and form of the Protestant Church so called. Then a Minister of that Church did say he did baptize me in the name of the Father, Son, and holy Ghost: but if he had known the Name of the Father, and baptized me into his Spirit, he would not then have said I was regenerated and born again by his throwing water upon my face. And hereby let none conclude that I deny original sin, or sin in its original to be sin: but where sin hath no original, I dare not say it hath; and before it had a being, I dare not say it had: for the image of God is undefiled where ever it be. But some will say, We brought sin into the world with us, from our parents, and that is original sin: for is it not written in the Scriptures, *In sin was I conceived and brought forth?*

That cannot properly be called original sin, the parents conceiving and bringing forth the child in sin: if its parents have sinned, it may be they may die in them, and be their last sin, and therefore cannot be called original sin as to the parents. And the parents' sin cannot be imputed to the children, being the soul that sins must die, then could not the Kingdom of heaven be of such; and therefore as to the children it cannot be called original: neither when a child comes to die, and to be born of the seed of old Adam, it is not because the parents sinned, or not sinned, but because that the works of God might be manifested, and to that end all might come to live in the second Adam, as they have died in the first. Therefore let none think that they are regenerated and born again by others' vain babbling, for they cannot do as they promise and undertake for them, for it is the Lord onely can change the heart, after it is fully bent to do wickedly; but they neither do it, or believe it, and therefore this *most solemn ordinance of God*, as they call it, is sin; for according as it was written formerly, *whatsoever is not of faith is*

sin. For if I should ask any of the Right Reverend Fathers in God (as they are called), *Do you believe that this child can forsake the devil and all his works?* I know they cannot say we do believe, because they are sold under sin for term of life, being in the covenant of Satan, pleading for him and his kingdom, whose dead faith gives them to believe the power of Satan greater then the power of God, and according to their faith the Scripture is fulfilled to their condemnation; the prince of darkness, the God of this world, lulling them on in carnal security, till the tree which was known by its fruit falls, and so it must lie. And let no diviner for money lead you on till you fall in the ditch, but believe and be baptized in the Name of the Father, Son, and holy Spirit; for it is not the outward washing will availe, but the new creature; for this I know of a truth to be as vain as all the rest of man's ordinances, and oblations and worships, being I was used after this manner, according to the Church of England: yet notwithstanding they said I was regenerated, I was not in twenty-eight years after, in which space death passed on me; and in my childhood I eat of the forbidden fruit, and by it transgressed God's law, and would none of his counsel, because I did not know him; but a desire I had to finde him out among professors of Religion in my childhood: I sought him, but could not finde him amongst them, neither had I any food for my soul whilst I was in their way. Then one with the Royalists so called, was I accounted above ten years, where I beheld much wickedness, though not in so high places, or with such fair colours and large covers as the professors had; and by this sort was I not like to be snared or deceived, because I saw plainly, that swearing, and drunkenness, and whoredom, and idle jesting, and vain sports and shows, I did believe all such, and many more to be nought, and so, was kept from that sort of sinning in great measure; and would say

often I had my Religion to chuse, and until I could finde a better than yet I had found, I would be of none. So in this miserable state I lived some years, being afraid of I knew not what continually, but more especially of death then of any other thing. Yet the Lord did all my life-time afflict me, and many great trials and crosses I had in the world, which since I have seen plainly was to draw me neerer to himself, and to make me know myself, that so I might deny myself, and exalt him alone, being much perplext and filled with troubles in the world; and having failed in all my expectations and promises which it made me, of contentment in perishing things, I began to be weary of my life, and still afraid to die, my conscience accusing me that I had not done as I ought to do, though I was all my life in great measure kept from acting what I knew to be sin, neither did I know what I had omitted; so in this blinde state I durst not die. Then being miserable, and poor, and blind, and naked, and having no helper in the earth, the Lord's time was then to direct me by the mouth of his Prophets to a light which was placed in darknesse, but darknesse could not comprehend it; but before I ever had heard any of them, or saw any of them, I heard they were a people could lay down their lives one for another, that they were of one heart and one minde; which hearing, raised such a power in me which wrought by love, that I quickly found the report to be true; and then I was unsatisfied continually till I had heard some of them; and after I had heard, I never had one word to speak, or durst think one thought of evil of any of them; for they had directed me to that in my own particular, which did shew me all that ever I had done. Then begun I to be led by the Spirit of God out of darkness into his marvellous light: but whither his hand hath led me since, and where I have known him most, is too hard to be uttered, or by

you to be born. Oh my friends, my friends, it is the living onely can praise the Lord, the dead cannot: *a living dog is better than a dead lion*: for crums that fall from the master's table may come to them. Oh all you that are without, crums you may have if you believe they belong to you: for then you may find more comfort in a crum of true bread which falls from heaven, then in all the husks you have been musking in.

I have declared something of my condition to you, that you may know there is no peace to the wicked, saith my God. And all you that are travelling out of Sodom with your faces towards Sion, look not back: *remember Lot's wife*, who became a pillar of salt, a thing in its season and measure the most savory, but out of its place and measure the most unsavory, and good for nothing, when it hath lost its savor, but to be trodden under foot of men. Remember, I say, look not back, but press forward to the mark of so high a calling, for the race that is set before us is patience: therefore so run that you may obtain; not swiftly, for fear of bloudshed and destruction, but let patience have its perfect work.

Oh that you could read with understanding the Revelations! But if it and other writings writ by the holy Spirit of God be dark sayings to you, why do not longer blot your names out of the book of life, by adding or diminishing. O the time is come, and coming, that the souls of them which were sold for a perishing thing, cry for vengeance; and where will England's watchmen appeare, who must be numbered with Babylon's merchants, who among all the stuff they were traders of and for, souls was one? Oh merchants, the ransomed of the Lord are out of your clutches; a valuable consideration is paid: neither your treasure, nor the place of your treasure, can induce them back, who have begun in the Spirit, and in the same ended what is ended: neither your flatteries or

your frowns, your evil report or your good report, neither if you would promise, and were able to perform, that you would give such the whole world, and all the pomp and riches that it contains, to fall down and worship the god of this world, they could not do it: it is already cast behinde all those who sit in heavenly places with Christ Jesus, and have passed into the city thorow the gates, and have tasted of the tree that bears twelve manner of fruits, and do know the Law (and Law-giver) and wherefore it was added: such cannot now go into death the second time, believing if they should, they should never more finde place of repentance having once tasted of the good word of God, if they should crucifie him again afresh; this were impossible to renew such: for it was appointed for *all men* but once to die, and after death to come to judgement: but those on whom the second death hath power, God will never undertake for to renew them to repentance, and therefore it is altogether impossible. And therefore doe not blame those who had rather enjoy the affliction of Joseph, then the pleasures of sin for a season: and were not people's hearts as hard as the *nether mill-stone* they would ere now have considered the afflictions of Joseph or Lazarus: but this is the hour and the power of darkness of all who are in Cain, Esau, Pharaoh's or Dives' nature; such shall to their great cost one day know, that it shall not be sufficient to say Lord, Lord, and not die daily unto sin, that so they might have lived unto righteousness; for he never knew such workers of iniquity: but and if hearts be hardened, and grow worse and worse, it is known to what end; and we are of more value than many sparrows, who are now sold two for a farthing; so unequal is man's dealings.

But know, O England, this is the word
That truth to thee doth yet afford:

Because thou dost not yet well know
Thy right hand, the Lord doth pity shew
In endless love, and doth yet spare ;
But know, before thou be aware,
He may in fury burn thee up,
If that thou slight salvation's cup :
And yet the same which was, is he,
And doth not change in his decree :
If that thou change, he is the same,
Therefore on him do not lay blame,
But if thou wilt not changed be,
Still he stands firm in his decree,
Which sealed is by his own hand :
And nothing else can understand.
Or open it, but that which sealed
Because the condition is not revealed,
To the left, or part which is impure,
To which his mercy can't for ever endure :
And yet his mercy endures for ever,
And to such fail can never
To whom the condition is revealed,
Because that to it they have sealed.

And all ye people of England, *be subject to every ordinance of man for the Lord's sake* onely, and see him go before you in all your actions: for Satan divided against himself cannot stand. And *let every soul be subject to the higher powers ; for the powers that be are of God :* and rebellion is as the sin of witchcraft ; and therefore rise not up to destroy your brethren, or your fellow-servants, because they are not contending it may be for the same thing or form that you are contending for ; yet none of you contending for the precious faith which was once delivered to the Saints, by which we know our salvation neerer then when we believed. I say, destroy not him, for whom Christ died ; by that rule he might destroy thee ; Oh cursed *Cain*, thy hand against every

man, and every man's against thee! What and if thy brother be led by a fallible spirit? so art thou; and nothing shall overcome but a spirit of meekness: a fiery zeal for you know not what, shall avail you nothing in the day of the Lord, but love shall endure for ever. Surely you may look that the Lord cut you off in your sins, if you bite and devour one another. You talk of degrees of perfection; but this is a degree of imperfection, I am sure. Did not *England's* Ministers stir you up to kill and devour one another at the beginning of the wars? but that it is impossible for the blinde to see, you might have known them by their fruits, for all their sheep's clothing: and what are you still plotting and agitating mischief? your thoughts are very vain, in thinking you can do anything for God, by strife and hatred, envy and malice, and smiting with the fist of wickedness: this must not prevail: the fruits of the Spirit of God are clean contrary, from which your sins have made a separation. If briars and thorns go together in battel, consider what will the end be. And truly the Lord will now be honoured on them that would not honour him; for fighting, killing, and all manner of evil, doth dishonour him. And though you may promise to yourselves *Things and Forms and Likenesses*, you shall all fail of your expectations, your weapons and your ends being carnal, and you still carnally minded, and therefore such unfruitfull works of darknesse are wrought. Oh your darkness is felt, and what it will bring forth; the seed of God being yet in bondage, and captivity is not yet led captive, neither can you say in truth your Redeemer lives, who seeks to save men's lives, and not destroy them. Oh England, when I consider how thou hast groped for the wall at noon-days, and didst lean to thine own understanding, and cholest to walk in the crooked and blinde paths, and rann'st when the Lord never sent thee, neither living or moving in him, though thou often saidst thou didst, in

thy vain repetitions, saying thou wast of the vine, but thy fruit was thistles, and therefore fit for the fire: and thou saidst likewise thou wast the wheat; but the Lord came to try, and found thee chaff, and therefore thou art scattered; and in all this the Lord is glorified; for it is the living that praise him, which thou hast been often told: hadst thou had an ear to have heard, thou wouldst not have been contented with the name only of protesting against *Antichrist*, and denied the *Lord* that paid a price for thee, trampling the blood of the Covenant under feet, counting it an unholy thing; and in the mean time how much swine's blood didst thou offer up? and instead of a sweet smell, what a bad savour was there! Oh how hath the sanctuary of the Lord been polluted by all this!

And how hast thou profaned the Sabbath, and the day of the Lord, and called it *Sunday*, meaning as many hours as thou thoughtest to refrain from sinning! thou mightest as well set up an Hour-glass, and say in thy vain heart, This is the hour and time of darkness. But thou hadst no bonds from sinning; thy guide was very unequal in all his way; his hour or day was to last for term of life, and so by him wast thou taught to plead for sin, for that term: the first Adam, or a stop to righteousness, thou wast well known to, and lovedst; but the second Adam thou delightedst not to be acquainted with, which would have stopped thee from observations of days and times, and new Moons and Sabbaths, and led thee into the power of an endless life, which was hid from thee, because thou wast lost, and yet thoughtst thou wast rich, and hadst need of nothing; but thy thoughts were as vain as thy actions, and the *one thing necessary* thou didst not heed; and therefore is night come over the Seers of England, and they have no vision, because they hated to be reformed, and would none of the counsel of the Lord: for I have heard some of them say

(that they might be judged out of their own mouths, in their prayers or vain repetitions) *Lord, we do not receive, because we have not true faith* : a true saying as they could speak ; and that was the cause why their prayers, or any other worship, did not please God : for had they had true faith as a grain of mustard seed, it would have brought to pass that which was impossible for them to believe without it. And in another vain repetition I have heard some of *England's* Ministers say, *Lord, we do not receive, because we ask amiss* : and so have made a trade with confessing, and cry out they can never forsake : therefore hath their peace been hid from their eyes ; for they did not turn people from darkness to light, from the power of Satan to the power of God ; but they were always learning of them, and yet the learners nor teachers never attained to the knowledge of God, because they cryed down and put out the light within, which ought to have been set up, to give light to every house, and not put under a measure of unbelief or darkness.

O foolish sons and daughters of England, how have you been bewitched by those of the black art ! what, did you think to be called Christians was sufficient, and the prince of darkness bear rule in you ? Oh how hath he ruled in your dark hearts, and how have your foolish hearts been darkened ! and how long did you sit down under the shadow of death, and what crabbed fruit did you bring forth ! Oh how like were you to the hypocrites of old, which so many woes Christ pronounced against ! did you not love the uppermost rooms at feasts, and greetings in the markets, and to be called of men Master ? and did you not devour widows' houses, because for conscience' sake they could not put into your mouths ? and for all this, that oppression and violence were in your hands, you thought you should be heard by your much babling, and long prayers, saying, *Lord make*

us of one heart and one minde : but your God could not hear you for he never yet answered you : but the living God saith you did not seek him where he was to be found ; though you did draw neer to him with your lips, yet your hearts were far off him : all your cryings, *Lord, Lord*, did little avail, being you did not deny yourselves and do his will. And how like were you to those of old, whom Christ saith to, *Depart from me, you workers of iniquity ; for when I was sick or in prison you did not visit me, inasmuch as ye did it not to my members* ; but you on the contrary cast into prison, and persecuted several ways his members : therefore woe is unto you, great sayers and little doers ; a hand of justice hath overtaken you, as it did others, which will overturn till he reign whose right it is, in and with the sons of men.

But like to the spider's web I see
All swept away by purity :
The spider, and the spider's web,
Which tangled was in her own cobweb :
And though she made it to that end,
Her to save and to defend,
Yet of her end she did come short,
And I do know a reason for't,
Because by her others might see
What it is to live in vanity.

Oh England, were thy people and others all created in the image of God ? Come, let us reason a little, and where is that image ? for I do not see it in you. I know what the best of you can say to it, that is, It is defaced by sin : it is so indeed, and you fulfill the Scriptures to your condemnation. But oh, alas, I love thy soul so well, I would have thee come to the fulfilling of the Scriptures to thy justification. What, dost thou mar his visage, and wilt thou mar it always ? O persecuting *Cain*, wilt thou

never leave marring and wounding, till thou hast utterly slain?

For the just in thee lieth crucified, I see,
And great, oh great will thy calamity be :
And one step in the way of life thou wilt not go,
Because the cross of Christ thou wilt not know ;
For if thou didst, thou wouldst not trample on
The blood of Christ, which is salvation
To all that on it, by a lively faith
Lay hold on it : to such it always saith
And speaketh better things than any blood
Of man or bulls under the old Priesthood.

And go to the fat swine you cruel ones, whose bowels are shut up towards your fellow-creatures or members : Were not the image of God quite defaced in you, you would not suffer the children to starve and pine away, who ought not to suffer for the sins of their parents, whilst people of that generation live in all fulness. I say, go learn of the better fed then taught swine, yet better taught then many that have the name of Christians : for if they hear by the cry of the little ones that they suffer, they will with open mouth declare their dislike of it, and with the hazard of their lives endeavour to rescue them from cruelty. And ye drunkards, go to the ox and horse, whom you cannot persuade to drink more than will satisfie thirst : whom you in your cruelty daily oppress, because they stand as witnesses against you. For how do the dumb open, and asses and harmless sheep speak to you by their looks, groanes and bleatings ! which you are not sensible of, your hearts being as hard as the nether mill-stone : for if they were not, I bear witness for you, you would be sensible of the groan of the creatures, and would be moved in pity and compassion, and not exercise so much cruelty on them ; and not onely on them, but on your fellow-members, for whom Christ Jesus the light of the world

hath laid down his life for, your own brethren in the first *Adam*, whom he comes to call to repentance, and whom he pities, and desires not their destruction, but rather that they would return and live with him and in him. If you do extend so much cruelty to the dumb creature, whom ye are like in some respects, but in the better part they exceed you: for the ox knoweth his owner, his cruel owner, and the ass his master's crib; but you do not know me, saith the holy One: for I dwell in an humble and contrite heart, and you are exalted above all that is called God, in the cruelty, and oppression, and abuse of God's creatures, which were not created for that end. And to let you see the inequality of your way, if you do shew any respect or esteem of any creature, it is above the Creator, still in the changeable, in that love or affection which may seem good if it be pleased: but when it is tried what it can endure, it changes. Oh friends, this that I speak of never went thorow the fire once, and therefore is not like to be tryed seven times.

And this is writ to thee, O England, that seeing thou mightest see, and pursue the things that belong to thy everlasting Peace, and sure satisfaction to thy languishing immortal soul, before the Day cometh, that it be quite hid from thy eyes: For that which was David's comfort will shortly overtake thee; and as thou repents, returns, and forsakes, accordindly it shall prove a Blessing; but if otherwise it shall the wages give of that which cannot do this and live.

Therefore repent, repent, repent, I sing,
From the Peasant low unto the King:
For a long-suffering God is he,
Who calls to thee for Purity;
And would not have thee run the Race
That is obtained by running apace:

But now begin for to stand still,
That thou his holy Law may fulfill,
In the light and saving health which he
Hath placed in all to justifie,
If followed, and by it led ;
But if rejected and disallowed,
It will pursue thee, and condemn,
Because thou art not found in him.
Therefore before the Iron Rod
Too heavy falls, return to God,
That when it smites, it comfort may
Thee in the clear and Chrystal day :
So doth my Soul and my life say,
Which without end doth for thee pray.

FINIS.

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